



A guide for nurturing hope, resilience  
and happiness Pasifika style.

By Philip Siataga

# Acknowledgements

## Fakatu'amelie innovation fund

Before anything else is said, sincere thanks are due to Manase Lua and Monique Faleafa and the awesome Le Va team, for inspiration, encouragement and support. Without which the I AM approach would not have developed to this point.

I would like to thank my friends and colleagues Wiremu Gray Ngai Tahu, Ngati Porou (Mana Facilitation Ltd) and Paddy Pawson (Adventure Therapy) for invaluable support, insightful commentary and precious time spent sharing your hearts and minds.

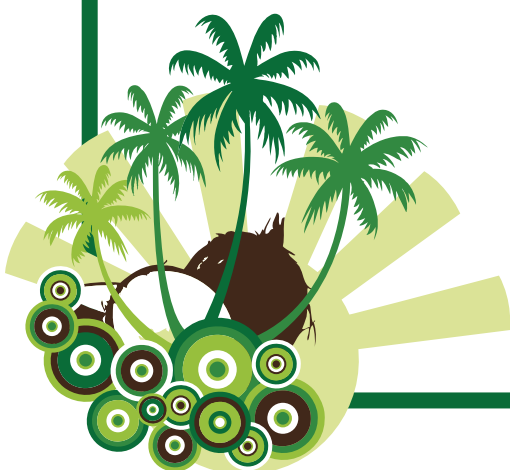
Special acknowledgement is due to Maui Paraki (Humble Enterprises) and to Andrew Smith (About Life Ltd) whose lives are inspirational. To Alan and Alice Va'a, who continue to also serve so many in the true spirit of grace and humility – much respect.

To my family, with mountains of love and gratitude, I can not thank you enough. And to, Sophia and Talia, wonderful daughters, thank you for making my journey one of enduring happiness. I am blessed with the joy of a fathers pride.

Many thanks are due to Fuimaono Karl Pulotu-Endemann and Dr Francis Agnew, who inspire innovation and integrity from those of us privileged to have journeyed with them. I must also acknowledge the *Occasional paper on negotiated space* and thank Karlo Mila Schaaf and Maui Hudson for their insightful theorising which has boosted my own desire to plant this work in the va.

To the fantastic crew at Waipuna Trust, my warmest thanks for your support and your many kindnesses along the way. This is an ongoing adventure in which many others have shared and will share.

Fa'afetai tele lava.



## A note from Le Va

The development of this manual and its publication were funded by a one-off grant from Le Va – Pasifika within Te Pou.

**LeVa**  
Pasifika within Te Pou

Funding was gained via a successful proposal submitted by Waipuna Trust in the 2008 round of Le Va's Fakatu'amelie innovation fund.

Le Va is delighted to have been involved in such a significant project.

### Interested in Pacific psychology?

Check out Pasifikology [www.pasifikology.co.nz](http://www.pasifikology.co.nz)

  
**Pasifikology**

## On personal development

*"In judging our progress as individuals, we tend to concentrate on external factors such as one's social position, influence and popularity, wealth and standard of education...but internal factors may be even more crucial in assessing one's development as a human being: honesty, sincerity, simplicity, humility, purity, generosity, absence of vanity, readiness to serve...qualities within the reach of every soul..." Nelson Mandela*

This work is copyright. It may not be reproduced without permission for commercial usage or sale.

The material in this document in pdf form is available free to anybody wishing to utilise it for non-commercial purposes, with the caveat that any use of the document or models within must be granted via written consent of the author. Any commercial usage must be granted via written consent of the author. It is an important qualification that this manual is designed to support a seminar-based workshop programme. Normal etiquette in acknowledging authorship applies.

Contact: [emotionbydesignz@gmail.com](mailto:emotionbydesignz@gmail.com).

# A personal note

What does it take to live a glorious life? How many of us are living fully? What is happiness? It seems to me that these questions are significant to achieving optimal health and wellbeing. They are certainly relevant to any discussion of 'success' however it is being defined and they are central questions which should be at the forefront of social policy. To thrive – not just survive – is the only goal worth pursuing. The utility of the I AM approach will depend very much on whether one decides these questions really matter.

Having spent a large part of my life in social change work, counselling, education and research, I have been privileged to witness, time and again, the spirit of humility and dignity in which so many people go about their daily lives. There are so many humble unsung heroes in our communities. I have also seen a significant amount of cruelty, dishonesty, deceit, manipulation, meanness, cultural elitism and professional arrogance and have lived long enough to discover that far too much emotional immaturity is involved in a lot of decision making. This suggests that how we approach the questions above may be more relevant than ever. Our psycho-social goal ought to be to develop emotionally intelligent people who make wise decisions. The wisdom paradigm is particularly important to promote because it is relational. It essentially entails honouring what is honourable and conversely not giving honour to what is not. In the words of the late Anita Roddick, "what the world needs is a revolution in kindness".

The basic theory of change (one which is generally well endorsed) boils down to an essential truism 'we tend to reproduce what we focus on'. This being the case, the logic of producing as many opportunities for people to explore the above questions ought to be pursued. I have met few people who are opposed to the idea that constructing purposeful and mana enhancing conversations is a worthwhile endeavour. In what is often identified as predominantly negatively biased media there is a real need to create opportunities for talking about the stuff that matters most. And what matters most, is people's real lives and real stories, not the pop diet of infotainment 'celebrities' which is bearing a significant influence in our changing popular culture's representation of success. Making time to draw adequate attention to our strengths and wisdom in our fields of work – and to express these stories purposefully and with our particular cultural sensibilities is to 'practice what we preach' in all our talk about cultural models which claim to be bio-psycho-social-spiritual.

One of the most useful developments in the scientific domain over the last two decades has been the emergence of positive psychology. This has opened up new vistas to explore 'happiness', character strengths and meaningfulness. I have leaned heavily on this kind of research and on the strengths-based approaches encapsulated in positive youth development policy and social change work, even though the I AM approach is not designed as a teaching programme in these areas. The approach is a blend of ideas nuanced with an appreciation of the diversity and wisdom which exists in our communities. The workshops are designed to honour stories of resilience, hope and aspiration, and to provide a framework to share them through a personal declaration called the I AM statement. It is about both identifying and securing psychological anchors which can hold us securely through the inevitable storms of life.

The I AM approach helps us name what it is we will stand up for and what we will step up to. My sincere desire is that by undertaking the I AM process – for which this manual is a guide – that together we will contribute to the experience of (as one Matua often puts it) 'living fully'. In all my reading I have yet to find a more eloquent description of character than this passage from Galatians 5:22: "The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." Genuine engagement cannot happen without it.



# Contents



A personal note .....	4
Introduction: How this manual works .....	6
1. How happy are we? .....	10
2. Ecosystemic thinking .....	14
3. The life balance quadrant .....	20
4. The next 90 days .....	22
5. High challenge/high support quadrant .....	23
6. Insight and out of sight .....	24
7. Mirrors – in whose image? .....	28
8. Notes on narrative identity .....	30
9. I AM listening .....	33
10. The eight I AM statements .....	36
11. Positive youth development .....	40
12. How important is spirituality? .....	42
References .....	48

# Introduction:

## How this manual works

This manual is designed to be used in conjunction with the I AM course/workshops. The course is generally designed for two days plus a one day follow-up but is adaptable to context.

There are 12 modules in this manual.

The approach is designed with a lot of group work in mind. Referenced material is listed at the back and useful websites are highlighted in green boxes throughout. Handouts are also provided of key texts. We provide several relevant readings but these are for your own time – self-directed learning should you wish to explore further.

There is one key task for this course which will require a few hours of your own time. This is the autobiographical narrative framed as eight I AM statements. In the final/follow-up session(s), narratives are presented to the group and also videoed.

### Learning outcomes

1. Understanding resiliency through narrative and story telling (cultural prosperity).
2. Development of planning and goal setting skills (education-motivation, life balance).
3. Understanding positive psychology through a Pacific lens (engagement and purpose and insight).
4. Personal growth and professional development through reflective practice.
5. Maximising group and team development (mana enhancing interaction).

### Presentation of material

Much of the complex reality of life is captured in pictures, models and symbols. We have found that quadrants and circles are useful tools for conveying complex ideas quickly and effectively. Hence there are several quadrants and circles in this manual, including the:

- life balance quadrant
- high challenge/high support quadrant
- insight and out of sight window (an adaptation of the Johari Window)
- art of living quadrant, and several more.

These all underpin the eight I AM statements the course promotes.

A brief rationale is presented for each model and interactive tasks assigned. These conceptual tools are designed specifically to be utilised in workshop/seminar settings.



## The promise of purpose and the purpose of promise

The I AM approach is about identity, self-understanding, discovery, adventure and living fully. It is a strengths-based approach which identifies the psychological anchors and cultural reference points that strengthen our own resiliency. Its guiding vision is to contribute to Pacific peoples and others living glorious lives. Promise is about fidelity, commitment, good will and trust. These concepts are expanded throughout the course. Our children are born into this world with a promise that we will provide them with the environment in which they will have every opportunity to thrive (not just survive). We are that promise.

If we want a vibrant workforce in the mental health and addictions field, or in any field, we need to pay due attention to the 'culture' which nurtures it. Making room in our busy lives for reflective practice is essential. It entails managing and investing in mana enhancing group approaches that remind us of our purpose, refresh our hearts, stimulate our minds and regards personal wellbeing as vital to our service. If we don't make room, invariably we become worn out, disillusioned, bored, complacent and cynical.

*"I was taught that the world had a lot of problems; that I could struggle and change them; that intellectual and material gifts brought the privilege and responsibility of sharing with others less fortunate; and that service is the rent each of us pay for living...the very purpose of life, and not something you do in your spare time or after you have reached your personal goals."* [Marian Wright Edelman](#)

## Honouring talents and skills

Humility includes celebrating what is good, wholesome, enriching and encouraging. The I AM approach is designed to enhance as well as honour the talents and skills which you bring to your service. The course celebrates who we are and what we have to offer. It emphasises the potency of our words and behaviours to influence others. It promotes a strengths-based approach called, 'speak life'. The question is, what message is our life sending to others? Are we speaking life?

## I AM: What's your story?

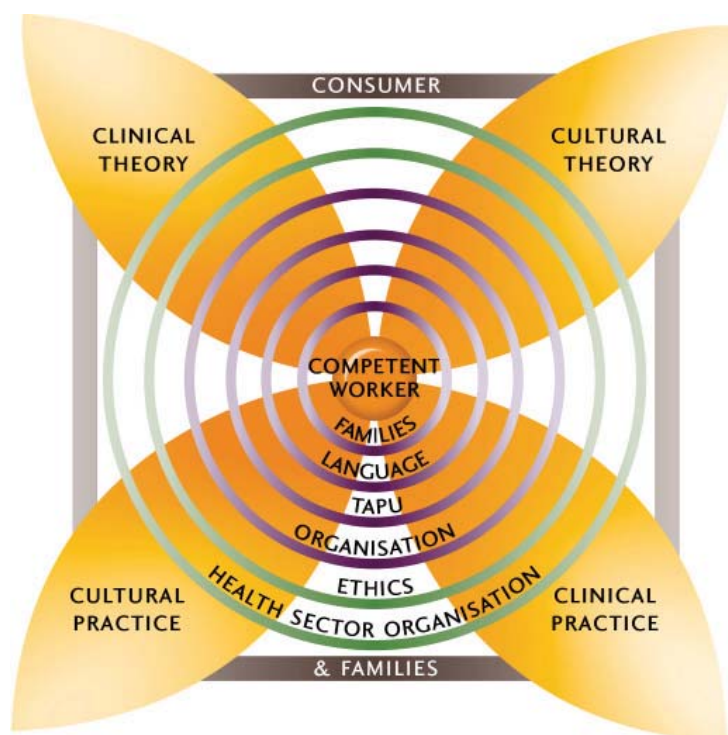
*"The universe is made of stories, not atoms..."* [Muriel Rukeyser](#)

We invite you to participate in an innovative and interactive 'conversation' about YOU and the experiences, wisdom, challenges and solutions you experience in your service to others. In short, what we are promoting is a simple idea: I am somebody for somebody because of somebody. Implicit in this is the idea that somebody else will benefit from knowing you are somebody for somebody because of somebody. It's good news.

The psycho-social educational goal of this training is to 'speak life' through naming and sharing our resiliency experiences and strengths. It aims to contribute to a vision of 'living fully' in our professional and personal lives. It is about promoting a workforce that thrives. It is about potency in the field – being real and making a real difference. The Seitapu framework places the 'worker' in the centre. As a Pacific competency model, Seitapu resonates with the I AM approach.



## The Seitapu framework



The model shows that competency in cultural theory and practice must work alongside competency in clinical theory and practice. This is represented by the four petals of the flower. Cultural is defined as ethno-cultural and the cultural competencies are described within four theme areas – families, language, tapu and organisation – represented by the four purple concentric circles. Within these four themes there are three levels of competency: core; advanced and specialist. The competent worker expands his or her knowledge and skills as he or she progresses through the levels.

The model also suggests that cultural competencies are supported by ethical paradigms and health sector organisations represented by the green concentric circles.

The Seitapu framework also covers organisational cultural competence, outlining the key attributes that a culturally competent organisation would possess.

As the concepts outlined in Seitapu are not easily replicated or transferred to the Let's get real framework, they have not been included. This does not mean that they are any less important, and therefore Seitapu should retain its importance as a stand-alone document when working with Pacific people in a context that requires greater cultural knowledge, skills and attitudes. (*Real Skills Plus Seitapu*, Le Va, 2009)

*"In the words of Scripture, the time has come to set aside childish things. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the God-given promise that all are equal, all are free and all deserve a chance to pursue their full measure of happiness."*

*Barrack Obama's inaugural speech as 44th President of the United States of America*





# Notes



# 1. How happy are we?

Are you too busy pursuing happiness to practice it?

*"Success does not bring us happiness. Happiness is the key to success. If you love what you are doing, you will be successful."* Albert Schweitzer

Seligman et al (2005) and Seligman (2002) attest to the importance of three distinct orientations to happiness: pleasure, engagement and meaning. The latter two bring stronger individual predictors of life satisfaction.

[www.worlddatabaseofhappiness.eur.nl](http://www.worlddatabaseofhappiness.eur.nl)

## Measure your happiness

How happy are you? There's a lot of measuring that goes on in psychology.

As an example, visit [www.ppc.sas.upenn.edu/ppquestionnaires.htm](http://www.ppc.sas.upenn.edu/ppquestionnaires.htm)

The Satisfaction with Life scale is one tool designed by Edward Diener.

As an introduction read the following five statements. Then use a 1 to 7 scale to rate your level of agreement.

1

2

3

4

5

6

7

Not at all true

Moderately true

Absolutely true

1. In most ways my life is close to my ideal \_\_\_\_\_
2. The conditions of my life are excellent \_\_\_\_\_
3. I am satisfied with my life \_\_\_\_\_
4. So far I have got the important things I want in life \_\_\_\_\_
5. If I could live my life over, I would change almost nothing \_\_\_\_\_

**Total score** \_\_\_\_\_

### Scoring:

31 To 35: Extremely satisfied with your life

26 To 30: Very satisfied

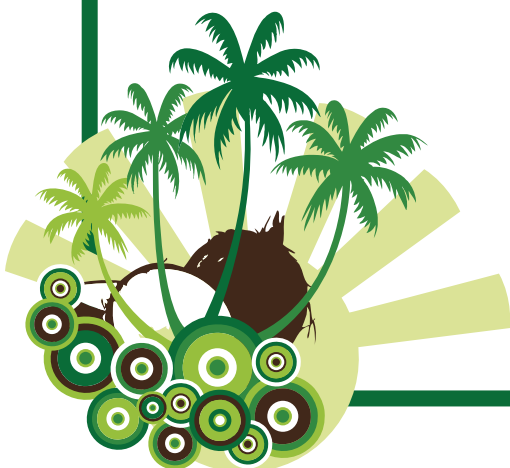
21 To 25: Slightly satisfied


20: Neutral

15 To 19: Slightly dissatisfied

10 To 14: Dissatisfied

5 To 9: Extremely dissatisfied





Happiness is ultimately a subjective appraisal of one's life as happy. From this perspective, happiness itself should be intertwined with a person's subjective understanding of who he or she is and what his or her life means. In recent years, many social scientists have argued that adults living in modern societies make sense of their lives in terms of stories. Narrative identity provides life with unity, purpose, and meaning. To the degree that happiness – especially eudaimonic happiness – depends on a sense of meaningfulness in life, narrative identity should play a key role in personal interpretations of whether one is happy.

(Bauer et al, 2008)

## Food for thought

Marci Shimoff, author of 'Happiness for No Reason', talks about seven areas that we need to work on to create happiness. She uses different areas of a house to describe these.

1. **The foundations.** Taking responsibility for our life and not getting stuck on blaming, shaming or complaining.
2. **The four pillars. The first is the mind.** We live our lives with a negativity bias, 80 per cent of our thoughts are negative and these are the thoughts we remember most. We need to look for and pay attention to what is good.
3. **The second pillar is the heart.** We can live with an 'open heart' by being open to love, new experiences and being grateful.
4. **The third pillar is the body.** We can become more aware of the bio-chemicals such as serotonin and the endorphins that make us feel good, have good sleep patterns and get exercise.
5. **The fourth pillar is the soul.** Being connected to a deeper sense of spirit.
6. **The roof represents our purpose and passion in life.**
7. **The garden is about who we surround ourselves with.** It is important to develop a support network of happy people. It has been said that our state of happiness is the average of the five people we spend most time with.

## Positive psychology

*"There are two complementary strategies for improving the human condition. One is to relieve what is negative in life; the other is to strengthen what is positive. Mainstream psychology focuses largely on the first strategy; positive psychology emphasises the second."* Martin Seligman

New Zealand Association of Positive Psychology [www.nzapp.co.nz](http://www.nzapp.co.nz)

## SWB a.k.a. subjective wellbeing

The field of positive psychology at the **subjective level** is about valuing subjective experiences; wellbeing, contentment and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present).

At the **individual level**, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future-mindedness, spirituality, high talent, and wisdom.

At the **group level**, it is about civic virtues and the institutions that move individuals toward better citizenship; responsibility, nurturance, altruism, civility, moderation, tolerance and work ethic.

Over the last decade a significant interest in character virtues and spirituality has received much more attention. Several decades of a Euro-centric focus on pathology is confronted with a new 'scientific' approach. This philosophy affirms spirituality as important to wellbeing.



Confused



Surprise



Sadness



Anger



Disgust



Joy



Fear

## Personal exercise

1. Go online and take the Character Strengths Survey [www.viacharacter.org](http://www.viacharacter.org)

The nonprofit VIA Institute on Character was founded to create a scientifically rigorous classification of character strengths and a way of measuring them. The VIA Classification and Survey are used by psychologists, management consultants, life and health coaches, social workers, educators and individuals interested in character development.

2. Bring your results to the follow-up session.

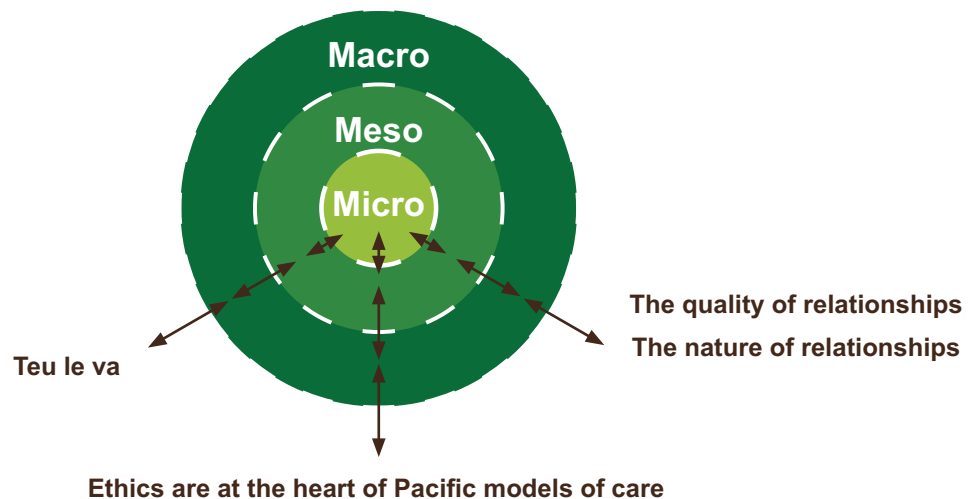


# Notes



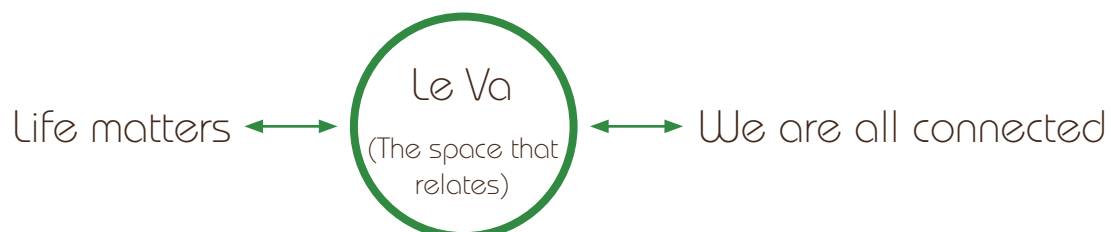
## 2. Ecosystemic thinking

Ecosystemic thinking is basically a way of mapping what influences us directly and indirectly. To want our people to experience a glorious life and optimal health is not just a 'cognitive' exercise. Environment and context matter. Social conditions which impact on our life chances and structural inequalities affect social capital development.



### Principles of the I AM approach

We all influence what matters in ways which either enhance or diminish life.

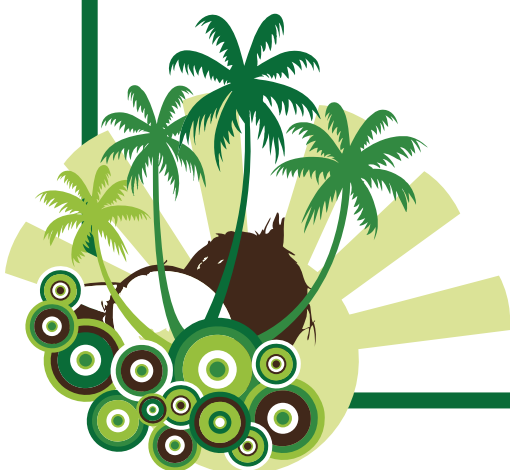


The philosophical premises above are really very simple – but not simplistic. How we unpack these statements traverses a landscape of ethics, theology, science, psychology, politics, health and social policy, education and other knowledge domains.

The circle resonates with indigenous and Pacific worldviews. It is underpinned by a relational-centred 'holistic' worldview. It also resonates with a growing 'global' consciousness concerning the very sustainability of life on earth. If we agree with these ideas, the real questions become as follows.

- Just exactly in what way does it matter?
- What is meaningful?
- How are we influenced and how do we influence what matters?
- What enhances wellbeing and what diminishes it?
- How do we describe 'wellbeing' – which is one of those health 'buzz words'?

Throughout this course we will focus on your response and your story within the context of your professional and personal lives.



## Key Pacific concepts

**Seitapu**

**The Fonofale model**

**Cultural prosperity model**

**Deep-surface cultural engagement, the negotiated space**

**Matalafi matrix**

**Whanau Ora**

The Le Va website [www.leva.co.nz](http://www.leva.co.nz) gives insight into the concept of va. Va refers to the space that relates, and to the context connected to the individual. It refers to relationships that are collective. To maintain va is to respect and maintain the sacred space, harmony and balance within relationships. There is a collective responsibility for all people to nurture the va between each other. Maintaining va is about maintaining respectful and strong relationships that result in a healthy person, organisation, community and society.

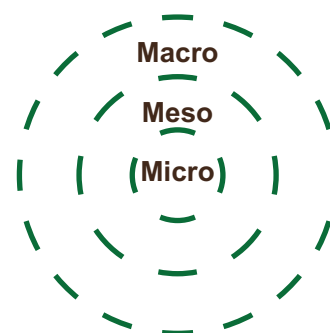
€ leai se aoga e tele ai ou mea, ae leai ni ou aiaga.

It is no use for one to possess the riches or success of the world and have no family.

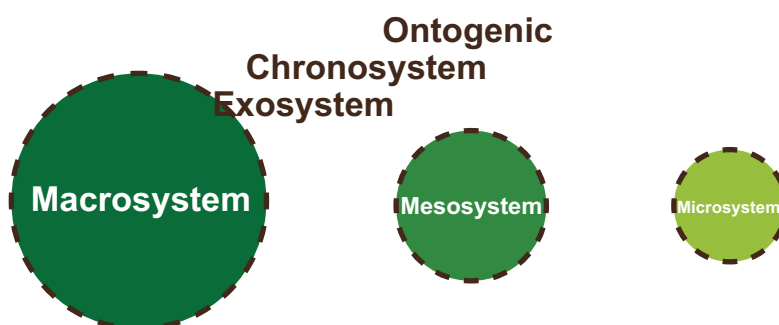
Ahakoa he iti he pounamu.  
Although it is small, it is pounamu.

Apply the model to key issues in our field.

- Brainstorming the big issues or themes.
- A story about Pounamu.



## Bronfenbrenner's systemic domains



**Ontogenic** – the individual person.

**Microsystem** – family, neighbourhood, groups, institutions.

**Mesosystem** – larger community institutions, groups and organisations.

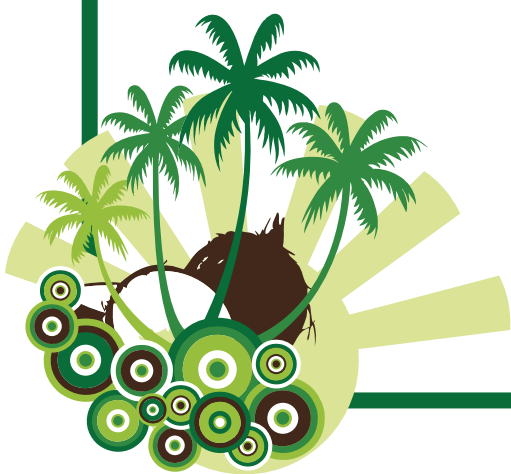
**Exosystem** – national institutions and social structures of health, welfare, business, industries, mass media, financial centres.

**Macrosystem** – societal attitudes and ideologies.

**Chronosystem** – aspects of time, patterning of environmental events and transactions over the life course, socio-cultural historical conditions, and structural change.



# Notes





## Negotiated space: A model that promotes indigenous theorising

Why negotiated space? In an insightful study looking at Pacific mental health recruitment and retention issues, Southwick and Solomona (2007) identified several salient points. First, they acknowledged that: "work has been conducted to establish that there is a cultural difference of understanding between the body of knowledge that constitutes the western bio-psycho-social explanation of mental health and mental illness and Pacific peoples' holistic world-views" (p21). They comment that: "little research has occurred to mediate this polarity...To date these worldviews have been presented as polar and mutually exclusive bodies of knowledge".

(Southwick and Solomona, 2007, p.22)

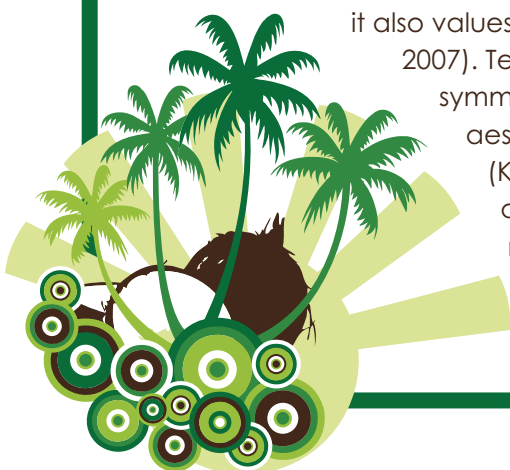
When developing Pacific models of care, the negotiated space provides room to explore the relationship (va) between different (and often conflicting) cultural understandings of mental health and illness in an in-between space. It is neutral in the context of knowing the shared histories of both parties. Through a commitment to ongoing relationships, the space is liberated from the order of both Pacific and Western knowledge traditions.

The negotiated space is a place of purposive re-encounter, reconstructing and balancing ideas and values in complementary realignments that have resonance for Pacific peoples living in Western-oriented societies. This requires identifying and making explicit the assumptions implicit in the operating logic of competing epistemologies belonging to the Pacific indigenous reference [alongside] and the bio-psycho-social. It also requires being empowered to negotiate, resolve and better comprehend the cultural conflict between the different epistemological understandings.

One of the key assumptions underpinning the negotiated space is that Pacific peoples have the agency and ability to purposively choose the 'best of both worlds' – or at least negotiate a useful compromise between multiple knowledge bases. It is assumed that Pacific peoples are able to resolve and reconcile cultural conflict, as opposed to being trapped between cultures. Also implied is that having affiliations to more than one culture has potential advantages over a monocultural existence.

Autagavaia (2001) describes va as: "Space, and in human relationships refers to the space (social, spiritual, psychological) between individuals or groups as something sacred".

While the negotiated space provides opportunities for conceptual confrontation, it also values principles of equation, balance and alignment (Tamasese, 2007). Teu le va is often translated as 'making beautiful the va': balance, symmetry, beauty – these are unapologetically 'Pacific' and aesthetic values strongly linked to wellbeing and good outcome (Ka'ili, 2008). It is suggested that the link between balance, aesthetic, beauty and health/wellbeing/optimal outcome remains a salient insight that is applicable to contemporary conditions. (Mila-Schaaf and Hudson, 2009)

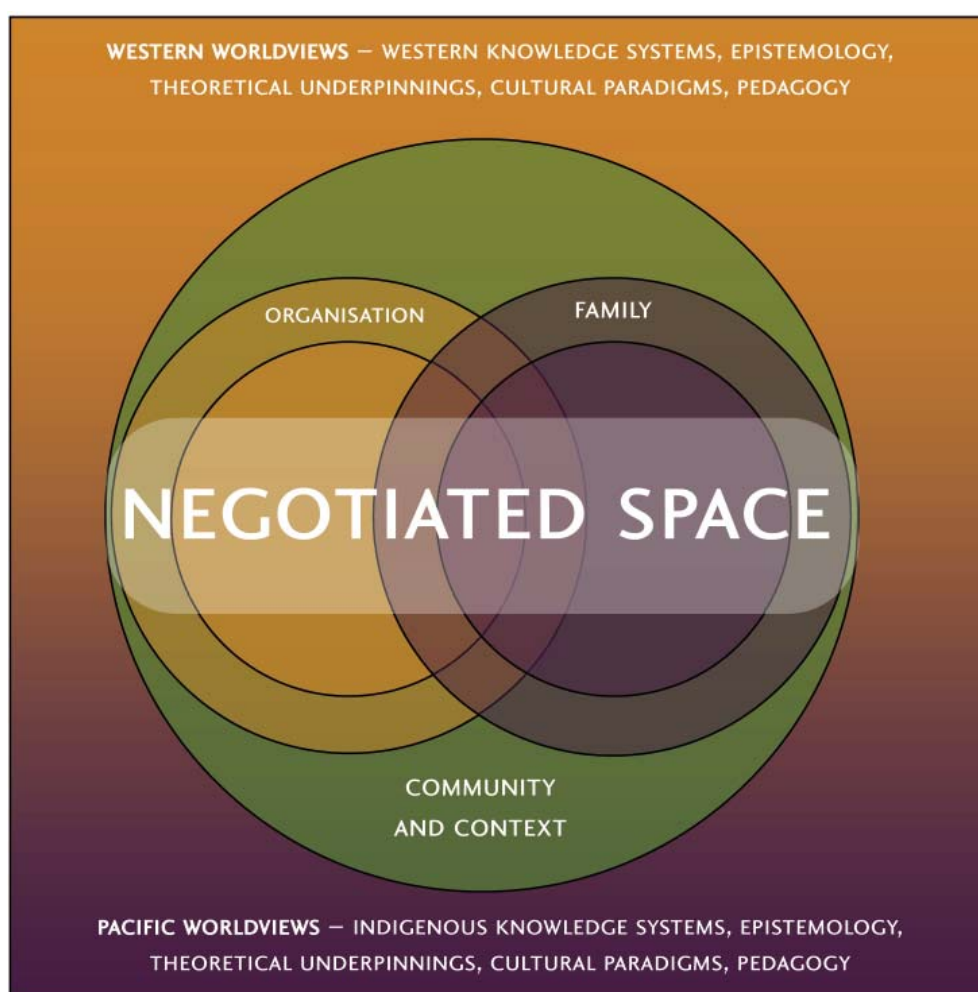


## Values and principles

It has been identified that some of the texts aiming to articulate Pacific values and beliefs are often silent on the ways that these values are in tension with 'mainstream' values and beliefs. Such guides can take on the form of 'check lists' and menus of Pacific values which provide only one dimension (sometimes nostalgic) to the complex and multifaceted contemporary realities faced by Pacific peoples living in New Zealand. While we affirm the immense value of applying indigenous cultural values to contemporary settings, these cannot be 'idealistic' lists of traits that do not engage in any meaningful way with the worldviews that are dominant or prevalent in our everyday lives.

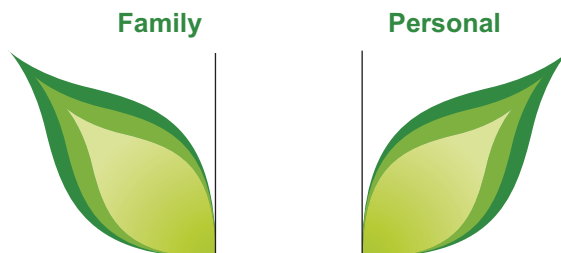
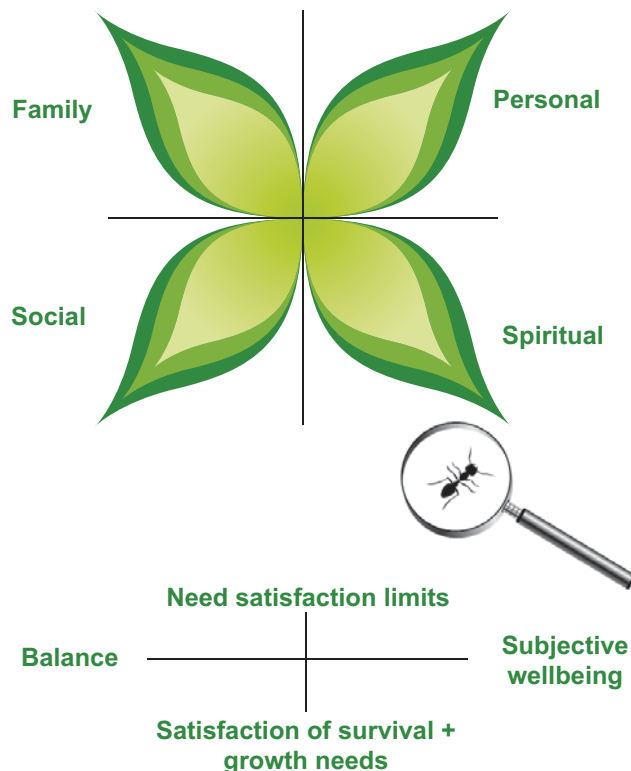
When it comes to developing Pacific models of care, especially for the younger Pacific demographic, to not engage meaningfully with contemporary youth culture as it plays out in New Zealand – on any level – seems myopic. The negotiated space model enables the opportunity to engage with other influences in a purposive way. As Smith et al writes:

The resilience of a cultural knowledge system is dependent on its ability to respond to transformation and change, to adapt and explain new phenomena in a way that retains a sense of resonance and coherence with the existing philosophies and psychologies of their own knowledge system.



(Le Va, 2009)

### 3. The life balance quadrant



The LBQ is an organic symbol to help explore the quality and nature of our relationships and is also a goal setting tool. Our personal and social wellbeing can be depicted as four leaves.



**The personal quadrant** represents our physical selves and our personal mental wellbeing. It is the quadrant we look at in more depth in the window section.

**The family quadrant** refers to our family and significant others in our lives.

**The social quadrant** includes those we interact with outside of the 'family'. This might include our workplace, colleagues, sports teams or clubs. Of course, there may be an overlap but for our purposes it refers in general to those we would say we would not include in the 'family' picture or our photo album.

**The spirituality quadrant.** While spirituality might be seen as present in all quadrants, we separate it here only in order to focus on what it means specifically to individuals. Much Pacific and indigenous literature and research highlights 'spirituality' as integral to Pacific people's worldview. Spirituality is a broader term than just religious affiliation. In general it underpins a worldview that perceives transcendent and transpersonal influences in our lives. Spirituality in this sense is not reducible to a secular ethic of simple religious tolerance. It is also a departure from the often reductionist tendency to consider it as 'just a belief system' within a closed universe. Spirituality asks questions about what is sacred; what is tapu and what is meaningful.

**There are three shades of leaf** shown in this picture which represents childhood, adolescence and adulthood. Within adolescence, we consider three phases of development commonly referred to as early, middle and late adolescences in human development theory.



**The bug is a symbol** representing the 'things' which impact on health and wellbeing growth. This is a useful way of externalising problems and issues. As a self-reflective tool, it also starts with where do you see yourself today?

The magnifying glass symbolises perspective and taking a closer look. We return to this later when we apply 'the next 90 days' goal-setting tool. The concept also ensures that we are applying an appropriate age perspective.

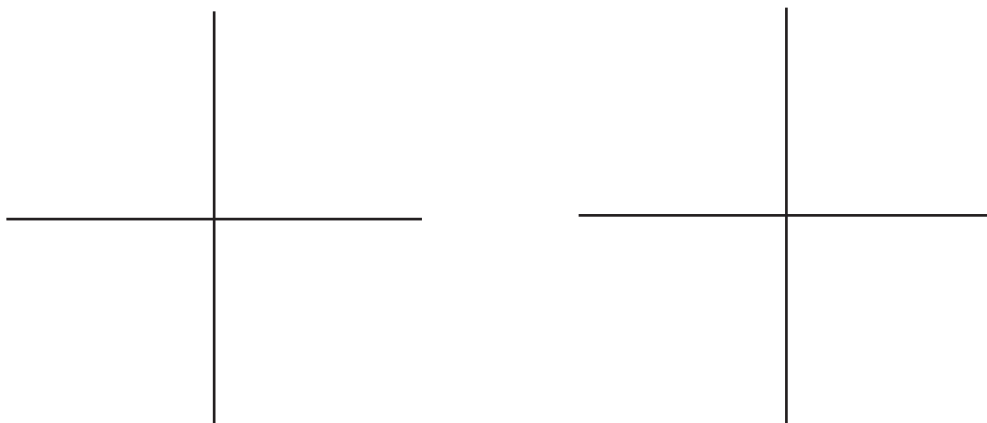
## Exercise 1

### **An introduction to the life balance quadrant.**

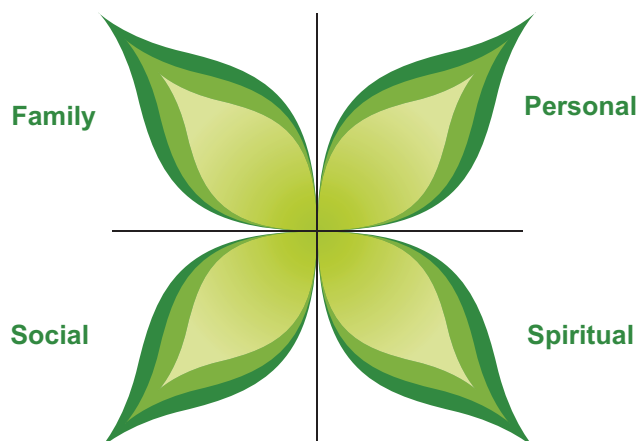
- Draw a picture of yourself using the leaf imagery.
- What things are impacting on your personal growth of the leaf?
- Choose some and list them.
- Which are positive and which do you see as negatively impacting on you? This can range from conflict at work, to personal health, to encouragement received from a friend, or winning a trip for you and your family. Just write what comes to mind. But bear in mind it's an introduction which we will work through more fully over the course of the day. In this module it is presented more as something you can apply with varying levels of depth and self-disclosure (keeping in mind the facilitator's rules of engagement we agreed to at the beginning).

## Exercise 2

Using the analogy, draw out this leaf for someone you have been working closely with or someone significant to you – past or present.



## 4. The next 90 days



### Thinking point

LBQ Next 90 days

1. Goals
2. What do you want others to say?

**The Pleasant Life, the Engaged Life, and the Meaningful Life: What about the Balanced Life? (Sirgyan and Jiyan, 2009)**

For many people setting and achieving specific goals is difficult.

One reason is that people are often not setting goals based on what they really need. Part of the reason for this is that the meaning ascribed to achieving these goals is about fulfilling someone else's expectations.

Goal setting and personal planning for those who have done this personally or with clients or others is sometimes presented as a list of desirable goodies. The list consists of things like financial, personal and family goals. In this module we do establish a list in each of the LBQ domains, but this is then assessed against the high challenge/high support quadrant, the discoveries we have made in the I AM and Windows modules, and the five 'making life meaningful' domains.

Whaia te iti kahurangi ke te tuahu koe  
me he maunga teitei

Aim for the highest cloud so that if you  
miss it, you may hit a lofty mountain.

### Exercise

Write a goal for each quadrant. Now against the particular goal write what you want others to say about it. For example if your goal is to spend more time with you children what is it you would like them to say about the time you're spending with them? We will explore this more fully in the session.

**Family** \_\_\_\_\_

**Personal** \_\_\_\_\_

**Social** \_\_\_\_\_

**Spiritual** \_\_\_\_\_

### The three somebodies

1. Being somebody
2. Being somebody for somebody
3. Being somebody for somebody because of somebody





## 5. High challenge high support quadrant

**Explanation:** How do we capture in a quadrant the idea that there is an optimum state and condition in which people truly develop their strengths? This quadrant offers a pragmatic insight. It has been developed and applied as part of the rationale underpinning the Adventure Therapy programme by Paddy Pawson at Waipuna Trust. Since being introduced to it in 2007 the idea has been presented in Pacific conferences and fono. We have found it a useful way to discuss a range of experiences with people in a variety of settings including one-to-one, supervision, working with families, leadership and team development, and community development programmes. There are several questions which we explore in each quadrant. In this module we introduce a few questions which we then build on to illustrate its gentle utility.

HIGH CHALLENGE/LOW SUPPORT	HIGH CHALLENGE/HIGH SUPPORT
LOW CHALLENGE/LOW SUPPORT	LOW CHALLENGE/HIGH SUPPORT

### High challenge/low support

Application exercise: Can you think of a time when you have been in environment where you felt high challenge and received low support? What happened and what did it feel like? What words do you associate with that experience?

### High challenge/high support

Application Exercise: Can you think of a time when you have been in environment where you felt highly challenged and received high support? What happened and what did it feel like? What words do you associate with that experience?

### Low challenge/low support

Application exercise: Can you think of a time when you have been in environment where you felt low challenge and received low support? What happened and what did it feel like? What words do you associate with that experience?

### Low challenge/high support

Application exercise: Can you think of a time when you have been in environment where you felt low challenge but received high support? What happened and what did it feel like? What words do you associate with that experience?

*"It is art that gives our bodies soul whether the words are woven, painted, sculpture, sung, written or taped. Some words need a brush; others a pen and still others movement, gesture intonation. Art connects us to the vast ocean and to each other."* Konai Helu Thaman

### Art of living

#### Outer qualities

#### Inner qualities

<b>Life chances</b> Liveability of environment	<b>Life-ability of the person</b> Physical health      Intelligence Mental skill        Lifestyle skills Emotional
<b>Life results</b> Utility of life	<b>Enjoyment of life</b>

(Veenhoevn, 2003)

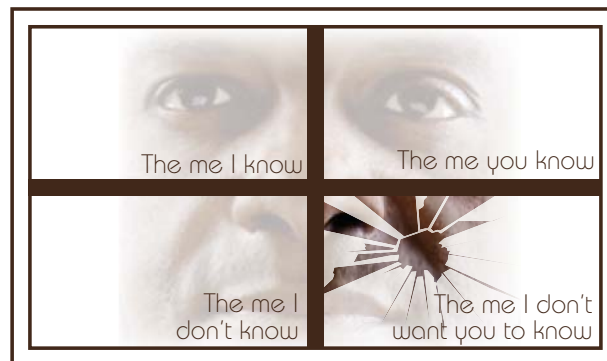
## 6. Insight out of sight

*"People are like stained glass windows. They sparkle and shine when the sun is out, but when darkness sets in their true beauty is revealed only if there is light from within."*

Elizabeth Kubler-Ross (Swiss-American psychiatrist and author)

### Explanation

Adaption of the Johari window. The window pictures us as looking at the world through the mind's eye.



#### The me I know

The top left frame in the window is the ME I KNOW. This is the perception we hold of ourselves. It is what we consciously know about – our values, our likes and dislikes, what inspires and motivates us and what has the opposite effect, our emotions, our moods, our skills and competencies, our beliefs about what makes life meaningful, who we feel connected to and so forth.

#### The me I don't know

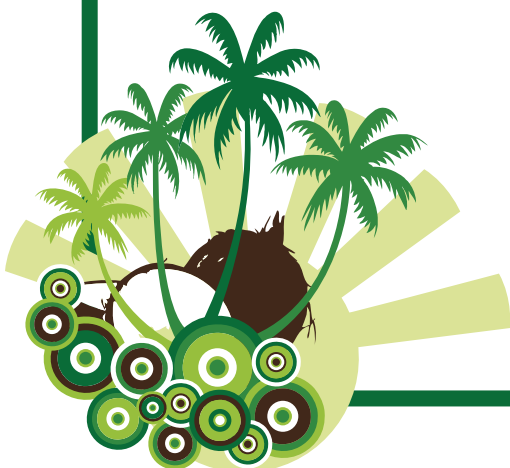
The bottom left frame is the ME I DON'T KNOW. It is the subconscious part of who we are. It sits beneath the level of conscious awareness but can have significant influence on the way we see ourselves in the above frame.

#### The me you know

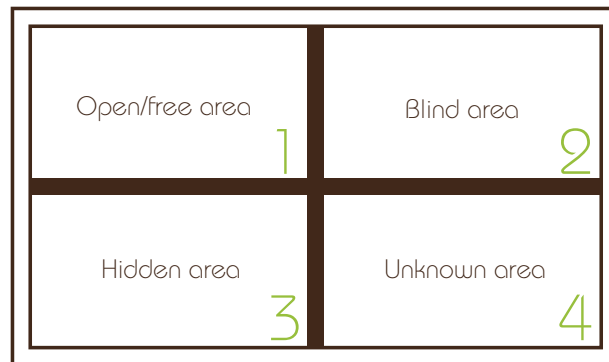
The top right frame, is the ME YOU KNOW. This is the perception we present to others about who we are. It is how we would like others to see us. It is about the stuff we want others to know about us.

#### The me I don't want you to know

The bottom right frame is the ME I DON'T WANT YOU TO KNOW. This ME is something I am conscious of but want to keep private. It is the 'privacy' quadrant.



## The Johari window



### 1. Open/free area

What is known by the person about him/herself and is also known by others – open area, open self, free area, free self, or 'the arena'.

### 3. Hidden area

What the person knows about him/herself that others do not know – hidden area, hidden self, avoided area, avoided self or 'facade'.

### 2. Blind area

What is unknown by the person about him/herself but which others know – blind area, blind self, or 'blindspot'.

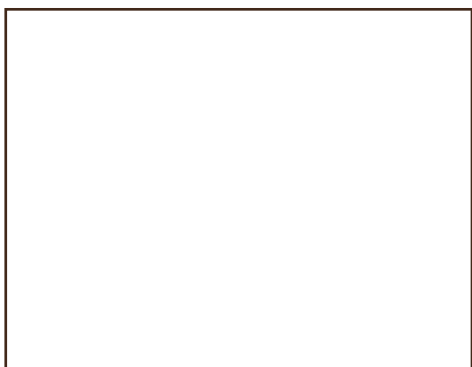
### 4. Unknown area

What is unknown by the person about him/herself and is also unknown by others – unknown area or unknown self. It can be an ability that is under-estimated or un-tried through lack of opportunity, encouragement, confidence or training, a natural ability or aptitude that a person doesn't realise they possess, a fear or aversion that a person does not know they have, an unknown illness repressed, or subconscious feelings, conditioned behaviour or attitudes from childhood.

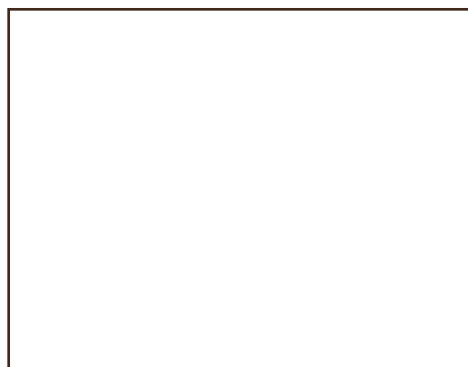
*"The only thing that matters is how you touch people. Have I given anyone insight? That's what I want to have done. Insight lasts; theories don't."* Peter Drucker

<http://www.businessballs.com/johariwindowmodel.htm>

The ME I know



The ME I don't know



The ME you know



The ME I don't want you to know



The broken window



Diminisher's lens

**The killer Ds**

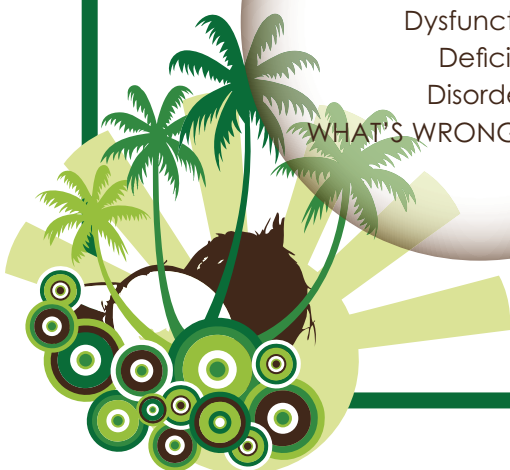
Damaged  
Dysfunction  
Deficit  
Disorder

WHAT'S WRONG WITH YOU

LIFE  
in 5D

Enhancer's lens

Speaking life  
Dignity  
WHAT'S RIGHT WITH YOU words  
and concepts that 'speak life'



# Notes



# 7. Mirrors – in whose image?

The following discussion explores an essential question – where do we look to get a true reflection of ourselves?

## The house of mirrors

A mirror does two things. It has two options. Mirrors reflect true or distorted images. Before there were mirrors in New Zealand there were only two places where people could see themselves – one was a reflection in water. **What was the other?**

**What is a distortion?** It is an image that does not reflect accurately the reality it portends to.

**What happens when we look in a broken mirror?**

**Where do we look to get a true reflection of ourselves?**

**Caricatures of the self** – exaggerations of personal features.

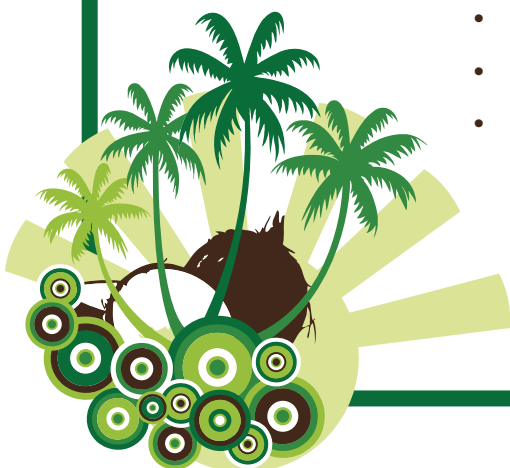
**Celebrity culture** and the entertainment industry.

**The time capsule exercise.**

**The many faces of rejection.**

## Key ideas

- Rear view mirror.
- Windscreen.
- Preparation.
- Bat out of hell.
- Helicopter.
- Participation.
- Side mirrors.
- Purpose.
- Potential.



# Notes





# 8. Notes on narrative identity

## Key ideas

- Words can enhance or diminish.
- Stories can build up or pull down.
- There is more than one story to a story.
- The second greatest story ever told.

## Mana enhancing conversations

Are the stories we tell enhancing or diminishing of ourselves and others? This module outlines some underlying assumptions of narrative approaches and provides tips on mana enhancing conversations.

## Telling stories

We grow up in families and communities embedded in stories about people's lives. The way in which these stories are told and retold gives us a sense of what is important and who is important. We learn consciously and subconsciously about what behaviours are considered right and wrong. And we talk and express these to others.

We are story tellers. We live storied lives. This being the case, it follows that you and I are also subjects, and characters in other people's stories. People talk about us in ways we might or might not approve but the fact remains, when they do, we become an 'actor' in their story. Many people spend a significant amount of time 'fitting' other people into a story that has meaning for themselves and it's in the fitting that sometimes the reality is squeezed into a fiction where it doesn't belong. Labelling people with disparaging comments is an example of this.

One popular etymology connects the word 'gossip' with 'to sip'. The tale tells how politicians would send assistants to bars to sit and listen to general public conversations. The assistants had instructions to sip a beer and listen to opinions; they responded to the command to 'go sip', which allegedly turned into 'gossip'.

[Search.com](https://www.search.com)

## The importance of understanding the power of gossip

Types of power that are influenced by gossip.

Reward  
Coercive 4 Expert  
Referent

## Personal impact on individuals

Knowledge Power Sense Making	Social exclusion and victimisation
Reduction of uncertainty and anxiety	Distress and harm

(Waddington and Michelson, 2007)





## Naming myself

'Tusitala'  
teller of tales  
that I never heard  
till yesterday  
born away  
for another life

Today  
the tale I tell  
is my own  
and theirs and yours  
a way of seeking  
some more  
of Samoa  
of my sacred self

The tale I tell  
will book its way  
through tongues histories  
timeless mysteries  
sanctioned violence  
spaces of silence  
telling lives  
'tala tusi'

Tell the book  
word the spirit of brown  
in theory  
in creativity  
we make our sound renown.

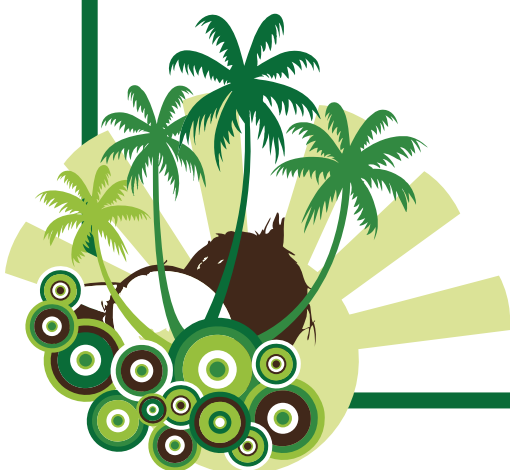
Selina Tusitala Marsh

*"What are the obvious and hidden strengths, resources, resiliencies, and competences contained in your story? What are the competing stories that can be told – the stories of clarity, coping, endurance, and desire that exist simultaneously with the stories of confusion, pain, suffering, and desperation?"* Barry Duncan, 2005

## Barry Duncan formulates seven key questions (Duncan, 2005)

1. Think of a time in your life that was very difficult, but you managed to get through it.
2. What personal resources did you draw on to get through this difficulty?
3. What family, spiritual, friend, or community support did you draw on to get through?
4. What does this story tell you about who you are and what you can do?
5. Who else knows this story about you?
6. What do you think they say this story says about who you are and what you are capable of?
7. Who wouldn't be surprised to see you stand up to this problem and prevail?

## The many holes exercise



## 9. I AM listening



*"Many Pacific people want to see the affective (heart) side of a relationship first before receiving information or the advice that they are looking for – they don't care what you know until they know that you care."* Vito Nonumalo

Be afraid be very afraid – be aware be very aware

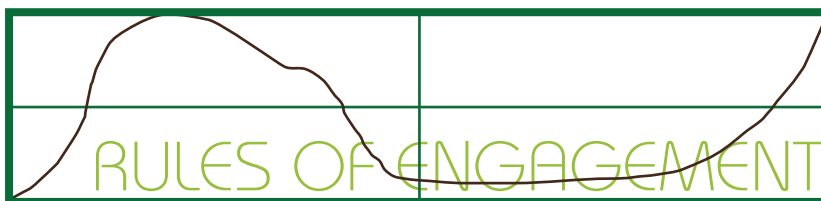
*"To listen fully means to pay close attention to what is being said beneath the words. You listen not only to the 'music,' but to the essence of the person speaking. You listen not only for what someone knows, but for what he or she is. Ears operate at the speed of sound, which is far slower than the speed of light the eyes take in. Generative listening is the art of developing deeper silences in yourself, so you can slow your mind's hearing to your ears' natural speed, and hear beneath the words to their meaning."* Peter Senge

Emotional intelligence  
Daniel Goleman

### Showing respect

Fa'aaloalo (Samoa)  
Fakaapaapa (Tonga)  
Akangateite (Cook Island)  
Fakalilifu (Niue)  
Vakarokoroko (Fiji)  
Through the use of respectful oral and body language, and through actions all help to create rapport with family.

The ANABLEP game



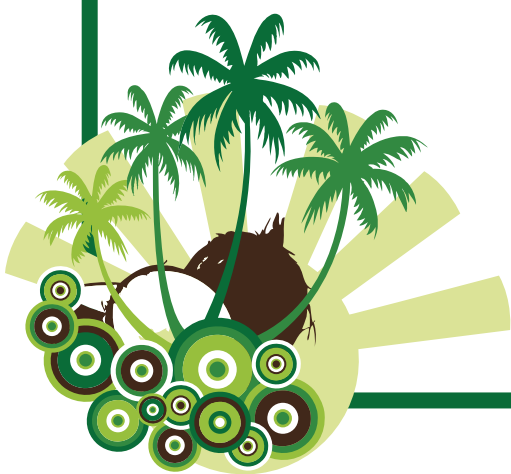
Emotions and language

Emotional Q Social intelligence	Emotional contagion HOPE
THEORY	ATTITUDE
Hope Praise Encouragement	It's how you make me feel
BEHAVIOUR	AFFECT

Four underlying assumptions discussion

1. People have expertise on their own lives.
2. People can become the primary authors of the stories of their own lives.
3. The problem is the problem (the person is not the problem).
4. Identities are constructed in cultural contexts. These contexts include power relations of race, class, sexual orientation, gender and disadvantage.

# Notes





# 10. The eight I AM statements

Why is it that it seems only at death that statements of who we are and what we stood for are publicly presented? Given that life changes us over time perhaps the exercise of writing a declaration about who we are and to do it regularly while we are alive would be beneficial. Waiting to be honoured (hopefully) when one is no longer present is a second best at best. Now is as good a time as any to make a statement. This is about honouring life while it's being lived. The eight sentence framework below is guided by a simple observation. When we are talking with someone and really listening I have discovered that conversation generally revolves around several things. Somebody will be sharing something that concerns them, challenges them, humbles them, inspires them, something they are curious about, something they are grateful for, and something they are happy about.

**Concerns** may range from mild concern to something causing major anxiety.

**Challenges** may be high or low with high support or low support.

**Wondering/curiosity** – may range from mildly interested to awestruck.

**Gratitude** – may range from a polite thank you to a profound thankfulness and sense of indebtedness.

**Inspiration** – from a smouldering hope to a profound determination to succeed.

**Humble** – from a gracious personal attitude to compassionate behaviour.

**Happiness** – from instant thrill to deep satisfaction in several life domains.

## Group exercise

**Gratitude** – how do you demonstrate it?

**Appreciation** – how do you handle it?

**Humility** – what is it?

## Group exercise

The photo and the story.

## Personal exercise

We have chosen 'profession' as the starting point simply to keep the focus within our working lives. This is however about the person in the profession and your expression in response to the other statements can be as wide, as broad and as deep as you wish to express it. We will make a start on this during the first session. It will be homework for you to complete this then to present it to the group at the next session. At this session we will also discuss what it was like for you and how you might see it being adapted and utilised in other situations.

**I AM** [your name, and/or family, village connections] **and this is what I would like others to know about what matters to me.**

I AM a part of this profession we call \_\_\_\_\_

because \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_







I AM humbled by \_\_\_\_\_

I AM challenged by \_\_\_\_\_

and this is what I'm planning to do about it (LBQ) \_\_\_\_\_

I AM wondering about \_\_\_\_\_

because \_\_\_\_\_

I AM happy when \_\_\_\_\_

and want to \_\_\_\_\_

I AM concerned about \_\_\_\_\_

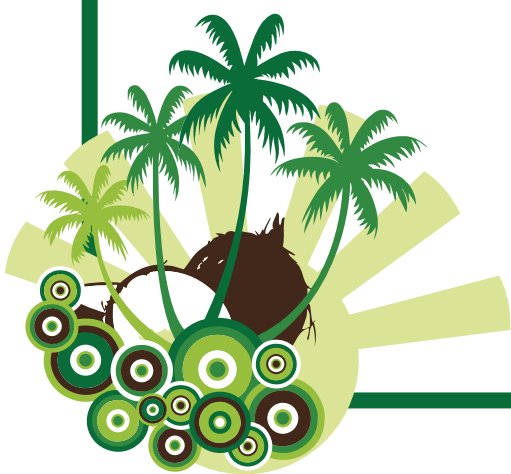
because it means \_\_\_\_\_

I AM inspired by \_\_\_\_\_

Gratitude – how do you demonstrate it?

Appreciation – how do you handle it?

# Notes



## Six levels of subjective wellbeing

1. Goals/intentional life.
2. Self/self narratives.
3. Social relations.
4. Culture.
5. Personality traits.
6. Psychological need.

(Sheldon and Hoon, 2007)

## Exercise: The letter

Postdate yourself a letter or postcard in two years. Structure your letter around the following five meaningful life measure domains.

1. Purposeful life.
2. Exciting life.
3. Valued life.
4. Accomplished life.
5. Principled life.



(Morgan and Farsides, 2009)

*"The name Ala Moui is a combination of a number of languages, meaning 'pathways to the essence of life force'. It represents the holistic view of health and wellbeing, encompassing the physical, mental, cultural and spiritual dimensions that are important to Pacific peoples."* Dr Api Talemaitonga, Chief Advisor, Pacific Health

Tonga: Ala Mo'ui.

Niean: Ala Moui.

Samoan: Ala.

Cook Island Maori: Ara.

Tokelauan: Ala.

Tuvaluan: Ala.

# 11. Positive youth development

This module shifts focus to youth development. It adapts the models previously presented in a highly interactive process. As part of the second session the training draws out the kind of youth development experiences and approaches that you consider work. We revisit the high challenge/high support model with a more in-depth look at youth culture.

There is now a general acceptance across the child and youth health, social service and education sectors that positive psychosocial development across ethnicities and cultures broadly includes young people having consistent experiential opportunities which create a:

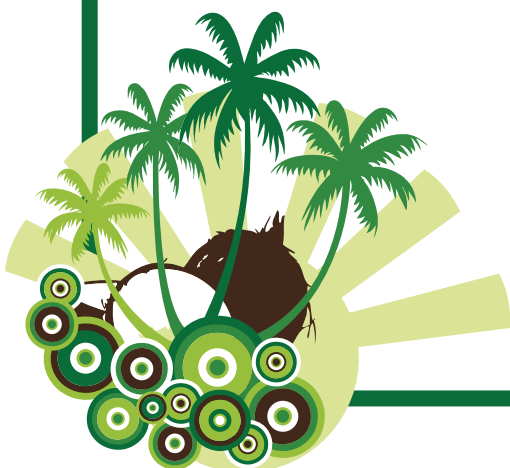
- sense of contributing something of value to society
- feeling of connectedness to others and to society
- belief that they have choices about their future
- feeling of being positive and comfortable with their own identity.

(Mila-Schaaf and Hudson, 2008; Barwick, 2004; McLaren, 2002)

## Resiliency – what is it?

Resilience is not the cheerful disregard of one's difficult and traumatic life experiences; neither is it the naive discounting of life's pains. It is, rather, the ability to bear up in spite of these ordeals. Damage has been done. Emotional and physical scars bear witness to that, in spite of the wounds, however, for many the trials have been instructive and propitious. Resilience is the continuing growth and articulation of capacities, knowledge, insight, and virtues derived through meeting the demands and challenges of one's world, however chastening. (Saleebey, 1997)

Strengths are positive factors, both in the individual and in the environment, which support healthy development. A strengths based approach has a simple premise – identify the factors that help most young people to lead happy and productive lives, and support them. Rather than having a problem orientation and a risk focus, a strengths-based approach works at developing the factors that protect young people Building Strengths. (McLaren, 2002)



### Buzz Words

Identity  
Resiliency  
Strengths  
Perspectives  
Risks  
Protective factors  
Connectedness

### Exercise 1: Introducing the Resilient Youth Strengths Inventory (RYSI)

2008 Hawker Brownlow Education, [www.hbe.com.au](http://www.hbe.com.au)

### Exercise 2: Introducing the what we say and what young people hear exercise.

### Developmental view

520 weeks  
3900 weeks

### This 7-C plan for resilience

1. Competence
2. Confidence
3. Connection
4. Character
5. Contribution
6. Coping
7. Control to help them bounce back from challenges.

Ken Ginsberg

### Key issues

Youth 'voices' – participation  
Respect-reciprocity  
Tradition and traditionalism  
Generational differences  
Changing identity  
Mixed 'ethnicities'

### A note on the HEEADSSS approach

**HEEADSSS**, focusing on assessment of the **H**ome environment, **E**ducation and employment, **E**ating, peer-related **A**ctivities, **D**rugs, **S**exuality, **S**uicide/depression, and **S**afety from injury and violence.

### The I AM approach

Preparation  
Potential  
Purpose  
Participation  
Potency  
Pleasure  
Perspective

# 12. How important is spirituality?

Spirituality is the beginning and ending place of indigenous epistemology.  
(Cook, 2001)

## Why should we focus on spiritual wellbeing and development?

Mental health is a culture bound concept. Those of us working in the field of mental health and addiction that are of Pacific heritage have experienced the tacit and explicit 'exclusion' of certain 'cultural knowledge' in the formulae of wellbeing. We have been taught many things which were grounded in ideas based on a secular worldview but the intellectual ground is changing. With the emerging dialogue on Pacific cultural competency and clinical competency evidenced in recent Pacific mental research, a kind of demystification of the therapeutic 'potency' of solely secular based interventions is occurring. The more we bring spirituality into our public discussion, the more humane we become because spirituality is ultimately a discourse which brings forth our unfolding 'story' of purpose and meaning. The purpose of this module is to develop our spiritual literacy.

A Handbook of Religion and Health (Koenig et al, 2000) examined over 1200 studies and concluded that:

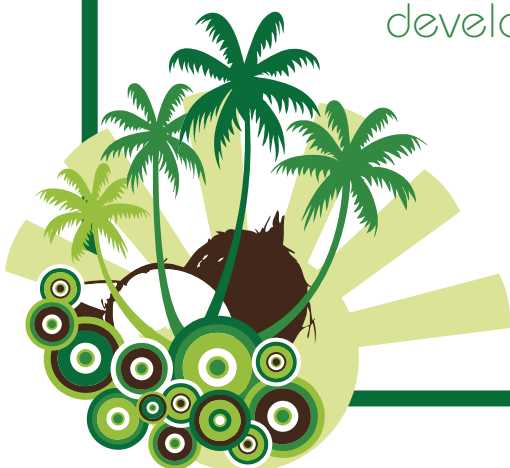
In the vast majority of the cross-sectional studies and prospective cohort studies, religious beliefs and practices rooted within established religious traditions were found to be consistently associated with better health.

In a recent study (2009) Eduardo Wills developed a new domain to the well attested Personal Wellbeing Index (PWI) – satisfaction with spirituality and religiosity. Wills suggests:

More attention to spirituality within the context of understanding satisfaction with life as a whole should be given in future research. It should also be considered as an important element to incorporate in the design of public policies related to well-beng and psychological health. At the same time, it is necessary to validate spirituality scales in different cultural contexts. It is important to understand the role of spirituality as a resilience factor, to provide the strength of facing adverse events as well as to understand its role in finding significant for the individual.

## Five reasons for focusing on spirituality and Pacific youth development

1. Perhaps the most important reason for doing so comes from young people themselves. Many Pacific young people say it is very important. In a national youth survey Pacific students were three times as likely to say that their spiritual beliefs are important compared to NZ European participants (Mila-Schaaf et al, 2008). A significant number of Pacific peoples are affiliated to churches and religion (in the main Judeo-Christian based churches).



2. It is consistent with definitions of Pacific health policy. Over a decade ago Making a Pacific Difference (Ministry of Health, 1997) stated that: "Health is defined as a state of complete physical, mental, social and **spiritual** wellbeing".
3. There is scientific impetus to pursue greater understanding of spirituality and meaningfulness in the positive psychology field. There is a significant body of literature in the field of the psychology of religion to draw from which remains largely untapped. The significant growth in the Christian counselling industry and faith-based psychotherapies (Blazer, 1998; Jones et al, 1991) also provides some credibility for further exploration. The development of multicultural therapy and narrative therapy and theory open up new opportunities to explore the meaning and place of religion and spirituality in the storied lives of people (though the latter has not considered spiritual wellbeing in a Pacific context).
4. The holistic emphasis in emerging cultural competency frameworks such as Seitapu (Le Va, 2009) suggest traditional cosmological worldviews, alongside Judeo-Christian worldviews, are important 'practice' issues.
5. It is simply ethical to do so. It is no longer tenable to claim intellectual honesty in 'culturally appropriate intervention' and not have some critical analysis of spiritual wellbeing to guide us when there are sufficient reasons (alluded to above) for us to do so. Some of the major assumptions of secularism are incongruent with Pacific world views. What does this mean for validating cultural competency?

## Spirituality: food for thought

*"Seitapu – sei a flower worn in your hair, tapu is the sacred position of the flower on the head, put together it is a strong force of beauty, spirituality and power."* Fuimaono Karl Pulotu-Endemann



*"If you want sight and insight into my psyche you will have to speak to the gods. You have to eaves drop on the dialogue between my ancestors and my soul. I was asked: 'to do this one must'. Every Samoan who lives his culture speaks to the dead. The dialogue is the essence of a Samoan spiritual being. It is this dialogue which provokes substance and direction to his life so that in former days one of the principal objectives in hostilities is to disrupt this dialogue by excavating the dead from wherever they are buried or hidden, and burn them. One of the regular features of the constant warfare in the 19th century was the excess perpetrated on the dead which in many cases exceeded the excesses on the living. In order to understand this dialogue you would need to analyse the mythological, the spiritual, the cultural and historical reference point."* Paramount Chief – Head of State – Tui Atua Tupua Tamasese Taisi Efi. (Tamasese, 2002)

*When I use the words spirit or spiritual, I refer to the sense many of us have of a dimension, or of dimensions, beyond the narrow visibility of ordinary physical existence. Wilber (in The Marriage of Sense and Soul: Integrating Science and Religion) provides a masterful review of the great chain of Being, which is the time-hallowed and pervasively cross-cultural belief that "reality is a rich tapestry of interwoven levels, reaching from matter to body to mind to soul to spirit". Wilber deviates from the metaphor of chain, preferring the idea that these dimensions sit together as a nest rather than a chain, with each 'senior' dimension enfolding the others, spirit being the most senior dimension. (Wilber, 1998)*

The notion of the spirit is a difficult one in the modern world because, while many people are seeking a spiritual dimension, there is a great variety in such seeking. Some people have a rather limited concept of spirit, which may in some respects be compatible with a materialistic view of the universe. Spirit as 'beauty' or other ideals might be an example of this. Spirit is in this case reduced to human values. Others are inclined to conflate spirit with, or reduce spirit to, notions of consciousness as a transcendent dimension. Thus, in some circles, spirituality rests upon a transpersonal consciousness, and meditative practice, but can be essentially atheistic. Others of course, retain a belief in a supra-human being, God, who may be either an immanent presence, or alternatively, a transcendent 'other,' or indeed both and of course, there are traditions that mix these emphasis in a variety of ways. But, despite this diversity, there are some generic elements of spirituality germane to this discussion of meaning-full disease. (Broom, 2007)

Ma'i Aitu – or spiritual illness is when a person is affected by (saua) or possessed by a spirit (fasia). The symptoms of such conditions are similar to psychosis and other psychiatric illnesses and therefore often mistaken for mental illness resulting in misdiagnosis and mistreatment. (Faleafa et al, 2007)

### Recommended reading

**New Religions, New Identities: The Changing Contours of Religious Commitment. (Taule'ale'ausumai, 2001)**

## Unpacking some key concepts

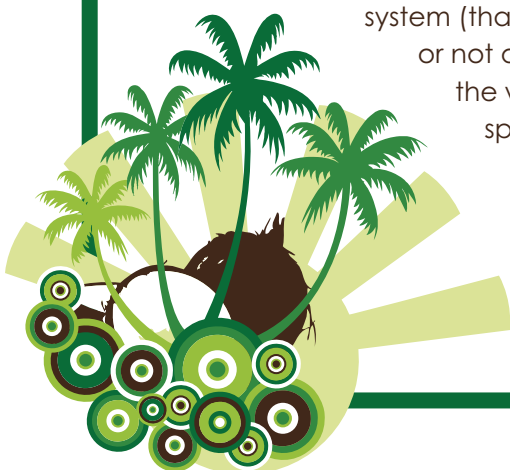
In this module we explore the ideas and experiences we associate with spirituality, spiritual wellbeing, spiritual development, spiritual maturity and spiritual illness, tapu, the sacred, and the place of religion in the lives of many Pacific people. Often these terms are used interchangeably but there are important differences. We have found it useful to think in terms of three ideas when talking about our spirituality and religion.

- 1: RELIGION:** Doctrine, dogma (central teachings), institution.
- 2: SPIRITUALITY:** Transcendent, supernatural, miracles, connectedness.
- 3: RELIGIOSITY:** When religious activity or beliefs diminish people.


## For discussion

You cannot have a spiritual world view contained within a secular ethic but you can have a spiritual world view and work effectively in a field which is dominated by a secular ethic. What has happened in much of the culture of modern western society is just that.

An example is the present tendency to consider spirituality as merely a personal value system (that is something made up by people) and not engage in the 'validity' or not of a belief system. I encounter professional 'hesitations' regularly in the workplace and literature, which need unpacking if we are to make space for a genuine spiritual approach.





- 
1. Unfortunately there is a predominant attitude in the professional culture which is dominated by an idea that there is no place for 'God talk'. This is often premised on two general ideas and a philosophical bias.
    - Fear or concerns about proselytising (for example, 'God talk' might be fine for the private sphere but not something that should be 'preached' in the public sphere).
    - Intellectual concerns that there simply hasn't been enough dialogue and training about what spirituality is to make it a genuine part of the 'holistic' practice.
  2. Wholesale rejection of religion – for personal reasons/philosophical bias often based on two assumptions.
    - Religion is responsible for a great deal of social intolerance, of which war and sectarianism are cited as examples.
    - Religion is irrelevant to living a good life.

## Some philosophical positions

<b>Agnostic</b>	I don't know if God or gods exist.
<b>Atheism</b>	I don't believe God or gods exist.
<b>Faith</b>	I believe God or gods exist.
<b>Theism</b>	God exists.
<b>Pantheism</b>	God is inherent in everything.
<b>Agnostic theism</b>	I believe a God exists but that the existence or nature of God or Gods is unknown.

## Concept of worship

Worship is not a word which appears much outside of religious literature. In this module we will unpack some meanings associated with it. A definition of it might help us integrate it into our practice appropriately. In this sense I argue for two kinds of worship concepts.

- Worship related to spiritual beliefs.
- Worship related to beliefs about what one considers most important, which is not considered spiritual in the sense suggested above.

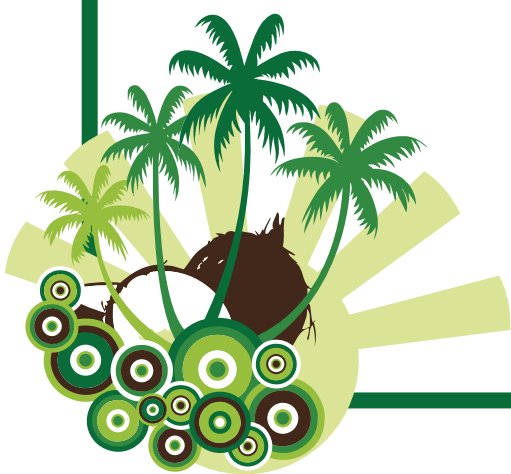
## For discussion

Worship is a state of being, it is what we 'choose' to commit our ultimate attention, actions and our behaviours to.

### Recommended reading

**Spirituality and Subjective Well-Being: Evidences for a New Domain in the Personal Well-Being Index. Journal of Happiness Studies Vol 10:1. Wills, E. (2009).**  
**Freud vs God: How Psychiatry Lost its Soul and Christianity Lost its Mind. Downers Grove: Intervarsity Press. Blazer, D. (1998).**

# Notes





# References

Alcohol Advisory Council of New Zealand. (2002). *Practitioner competencies for Pacific alcohol and drug workers working with Pacific clients in Aotearoa New Zealand* [Occasional publication: No. 18]. Wellington: ALAC.

Agnew, F., Pulotu-Endemann, F. K., Robinson, G., Suaalii-Sauni, T., Warren, H., Wheeler, A., Erick, M., Hingano, T., & Schmidt-Sopoaga, H. (2004). *Pacific models of mental health service delivery in New Zealand ("PMMHSD") project*. Auckland: Health Research Council of New Zealand.

Autagavaia, M. (2001). Social work with Pacific Island communities. In M. Connolly (Ed.), *New Zealand social work: Contexts and practice* (p.p. 72-84). Auckland: Oxford University Press.

Barwick, H. (2004). *Young males: Strengths-based and male-focused approaches: A review of the research and best evidence*. Wellington: Ministry of Youth Development.

Bauer, J. J., McAdams, D. P., & Pals, J. L. (2008, January). Narrative identity and eudaimonic well-being. *Journal of happiness studies*, 9(1), 81-104. (Provided as handout).

Blazer, D. (1998). *Freud vs God: How psychiatry lost its soul and christianity lost its mind*. Downers Grove: Intervarsity Press.

Broom, B. (2007). *Meaning-full disease: How personal experience and meanings cause and maintain illness*. London: Karnac.

Chown, P., Kang, M., Sanci, L., Newnham, V., Bennett, D.L. (2008). *Adolescent Health: Enhancing the skills of General Practitioners in caring for young people from culturally diverse backgrounds*. GP Resource Kit 2nd Edition. Sydney: NSW Centre for the Advancement of Adolescent Health and Transcultural Mental Health Centre.

Cook, B. P. (2001). A call for respect and equality for indigenous scholarship in Hawaiian health. *Pacific Health Dialog*, 8(2).

Danner, D. D., Friesen, W. V., & Snowdon, D. A. (2001). Positive emotions in early life and longevity: Findings from the nun study. *Journal of personality and social psychology*, 80(5), 804-813.

Duncan, B. (2005). *What's right with you: Debunking dysfunction and changing your life*. Deerfield Beach: Health Communications, Inc.

Faleafa, M., Lui, D., Afaaso, B., Tuipulotu, M., & Skippy-Patterson, S. (2007). *Paolo: Embracing our Samoan communities: Suicide prevention information for people working with Samoans in Niu Sila*. Auckland: Mental Health Foundation of New Zealand.

Frankl, V. E. (1988). *The will to meaning: Foundations and applications of logotherapy*. New York: Plume Books.

Goldenring, J., & Rosen, D. (2004, January). Getting into adolescent heads: An essential update. *Contemporary pediatrics*, 21 (64).

Goleman, D. (2007). *Social intelligence: The new science of human relationships*. New York: Bantam.

Gossip. (n.d.). Retrieved May 6, 2010, from Search.com website: <http://www.search.com/reference/Gossip>.

Jones, S. L., & Butman, R. E. (1993). *Modern psychotherapies: A comprehensive Christian appraisal*. Downers Grove, IL: InterVarsity Press.

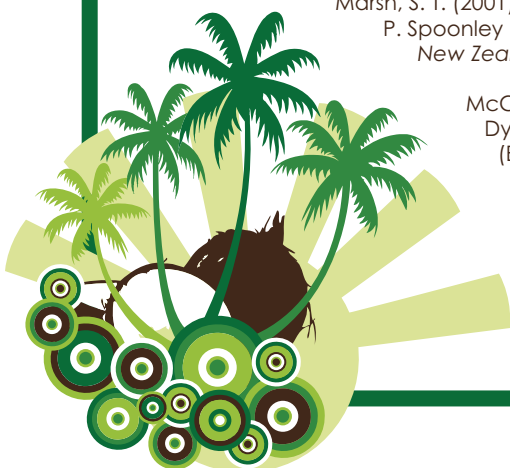
Koenig, H. G., Larson, D. B., & McCullough, M. E. (2001). *Handbook of religion and health*. New York: Oxford University Press.

Le Va – Pasifika within Te Pou. (2009). *Real skills plus seitapu: Working with Pacific peoples*. Auckland: Le Va – Pasifika within Te Pou.

Marsh, S. T. (2001). Naming myself: Some reflections on multiple identities. In M. Anae, C. Macpherson & P. Spoonley (Eds.), *Tangata o te moana nui: The evolving identities of Pacific peoples in Aotearoa/ New Zealand* (p.137). Palmerston North: Dunmore Press.

McCubbin, L. D., & McCubbin, H. I. (2005). Culture and ethnic identity in family resilience: Dynamic processes in trauma and transformation of indigenous people. In M. Ungar (Ed.), *Handbook for working with children and youth: Pathways to resilience across cultures and contexts*. Thousand Oaks, London, New Delhi: Sage Publications.

McLaren, K. (2002). *Building strength: A review of research on how to achieve good outcomes for young people in their families, peer groups, schools, careers and communities*. Wellington: Ministry of Youth Affairs.





Mila-Schaaf, K., & Hudson, M. (2009). *Negotiating space for indigenous theorising in Pacific mental health and addictions* [Occasional paper]. Auckland: Le Va – Pasifika within Te Pou.

Minister of Health and Minister of Pacific Island Affairs. (2010). *'Ala Mo'ui: Pathways to Pacific Health and Wellbeing 2010-2014*. Wellington: Ministry of Health.

Morgan, J., & Farsides, T. (2009). Measuring meaning in life. *Journal of Happiness studies*, 10, 197-214.

47

Pacific Health Dialog. (2009, February). *Journal of community health and clinical medicine for the Pacific*, 15(1).

Pulotu-Endemann, F. K., Suaali'i-Sauni, T., Lui, D., McNicholas, T., Milne, M., & Gibbs, T. (2007). *Seitapu Pacific mental health and addictions clinical and cultural competencies framework*. Auckland: Le Va – Pasifika within Te Pou. (Provided as handout).

Ryff, C. D., & Singer, B. H. (2008, January). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of happiness studies*, 9(1), 13-39. (Provided as handout).

Saleebey, D. (Ed.). (1997). *The strengths perspective in social work practice* (2<sup>nd</sup> ed.). New York: Longman.

Seligman, M. E. P. (2002). *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment*. New York: Free Press.

Seligman, M. E. P., & Csikszentmihalyi, M. (2000). Positive psychology: An introduction. *American Psychologist*, 55(1), 5-14. (Provided as handout).

Seligman, M. E. P., Parks, A. C., & Steen, T. (2004, September 29). A balanced psychology and a full life. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 359(1449), 1379-1381. London: The Royal Society.

Seligman, M. E. P., Steen, T. A., Park, N., & Peterson, C. (2005, July-August). Positive psychology progress: Empirical validation of interventions. *American Psychologist*, 60(5), 410-421.

Sheldon, K. M., & Hoon, T. H. (2007, December). The multiple determination of well-being: Independent effects of positive traits, needs, goals, selves, social supports, and cultural contexts. *Journal of Happiness Studies*, 8(4), 565-592.

Sirgy, M. J., & Wu, J. (2009). The pleasant life, the engaged life, and the meaningful life: What about the balanced life? *Journal of happiness studies*, 10(2), 183-196. (Provided as handout).

Southwick, M., & Solomon, M. (2007). *Improving recruitment and retention for the Pacific mental health workforce: Feasibility study*. Auckland: Te Pou.

Suaalii-Sauni, T., & Samu, K. (2005). *Exploring 'Cultural Competency': An exploratory study of cultural competency in Pacific mental health*. Auckland: Waitemata District Health Board. And the five ethnic specific workshop findings reports for Cook Islands, Fiji, Niue, Samoa and Tonga.

Tamasailau Suaalii-Sauni (2009). *The Matali Matrix and the DSMIV - Cultural Formulation Outline (OCF): Aligning cultural formulation tools – a qualitative analysis*. A report prepared for Takanga a Fohe (Pacific Mental Health and Addictions Services), Waitemata District Health Board.

Tamasese Efi, T. T. T. (2002, September 23). *In search of meaning and nuance and metaphor in cultural competencies*. A paper presented at the Waitemata District Health Board, Pacific Mental Health Competency Training Programme. Auckland.

Taule'ale'ausumai, F. (2001). New religions, new identities: The changing contours of religious commitment. In Macherson, C., Anae, M., & Spoonley, P. (Eds.), *Tangata o te moana nui: The evolving identities of Pacific peoples in Aotearoa/New Zealand* (p.p.160-180). Palmerston North: Dunmore Press.

Ungar, M. (2006). *Strengths-based counseling with at-risk youth*. Thousand Oaks: Corwin Press.

Ungar, M. (Ed.). (2005). *Handbook for working with children: Pathways to resilience across cultures and contexts*. Thousand Oaks, London, New Delhi: Sage Publications.

Veenhoven, R. (2003, December). Notions of art-of-living. *Journal of Happiness Studies*, 4(4), 345-349.

Waddington, K., & Michelson, G. (2007, July). Analysing gossip to reveal and understand power relationships, political action and reaction to change inside organisations. *5<sup>th</sup> Critical Management Studies Conference*. Manchester.

Wilber, K. (1998). *The marriage of sense and soul: Integrating science and religion*. New York: Random House.

Wills, E. (2009). Spirituality and Subjective Well-Being: Evidences for a New Domain in the Personal Well-Being Index. *Journal of Happiness Studies*, 10(1), 49-69.

